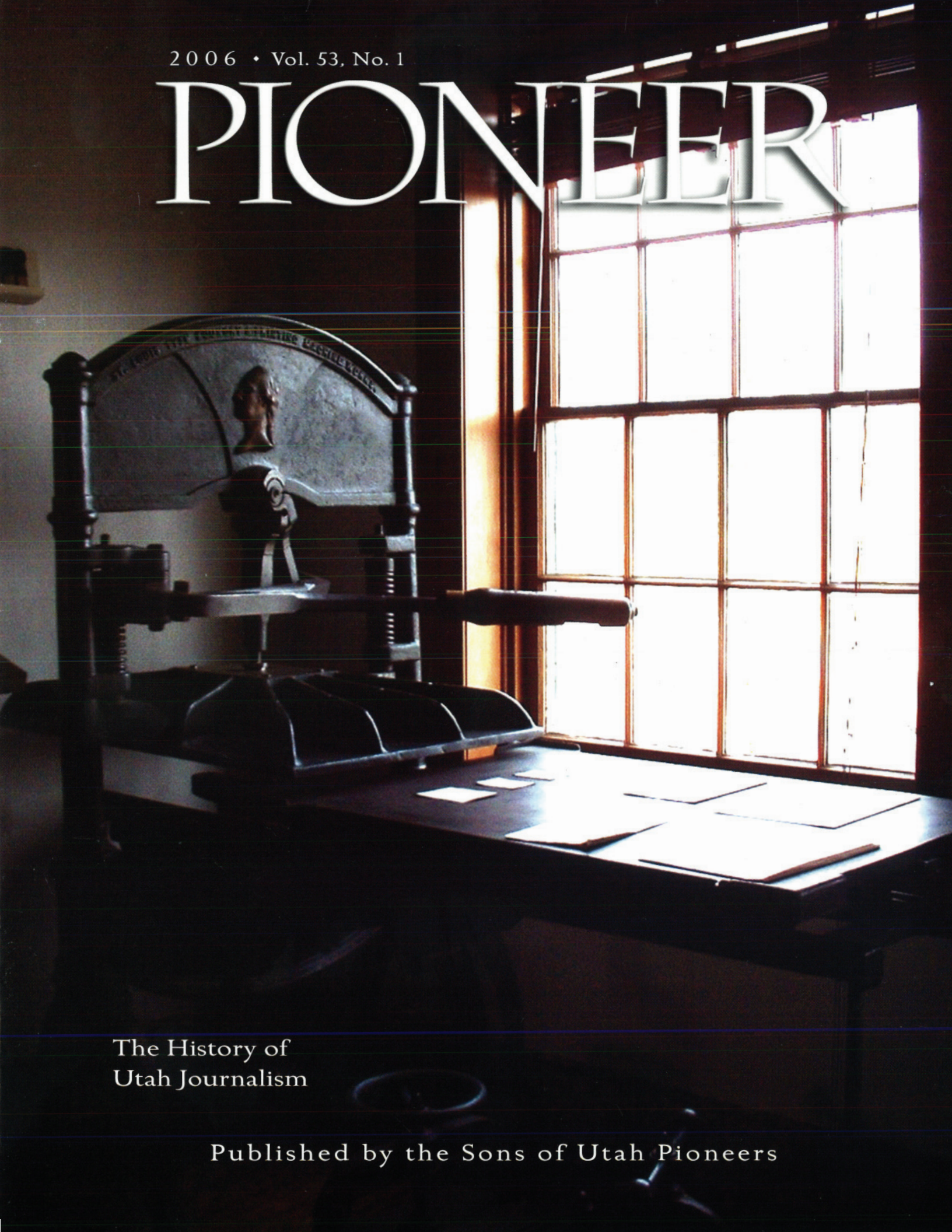


2006 • Vol. 53, No. 1

PIONEER

A historical photograph of a newspaper printing press. The press is a large, dark wooden machine with a curved top and a small bust of a man on top. It is positioned in a room with a large, multi-paned window that lets in bright light. The press is set up on a table, and there are several sheets of paper and a pen on the table. The overall scene is dimly lit, with the light from the window creating a strong contrast.

The History of
Utah Journalism

Published by the Sons of Utah Pioneers

PIONEER

Features

TRUTH WILL PREVAIL: Latter-day Saint Newspapers in Independence, Kirtland, and Nauvoo, <i>by Tiffany Taylor</i>	2
STARTING A PIONEER NEWSPAPER: <i>The Deseret News</i> , <i>by J. Michael Hunter</i>	8
History of the Ramage Press	14
THERE MUST NEEDS BE OPPOSITION IN ALL THINGS: <i>The Salt Lake Tribune</i> , <i>by Jennifer Weiler</i>	20
HEBER VALLEY: 2006 National Encampment	26

Departments

President's Message: <i>by Grant E. Barton</i>	1
Pioneer Spotlights: Thomas B. H. Stenhouse, Edward W. Tullidge, <i>by Megan Johnson</i>	28
Guest Editorial: <i>by Mary A. Johnson</i>	31
Letters to the Editor	32
Legacy Trust Fund Contributors	33



COVER PHOTO: *Courtesy Tiffany Taylor. Replica of the Latter-day Saint printing press, currently housed in the restored printing complex in Nauvoo, Illinois (pictured left, courtesy Kenneth R. Mays).*

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

President's Message

By Grant E. Barton



Teach Children to Remember the Sacrifice

Last night Marilyn and I visited our daughter's home. Through the joyous noise of grandchildren, I made my way to twelve-year-old Kevin and whispered in his ear, "Do you know anything about the people that suffered at Martin's Cove?" He told what little he knew. Then I filled in some detail: 1,076 cold and hungry people in two companies pulled up to 500 pounds of flour, bedding, clothing, cooking utensils and a tent in little handcarts through blizzards and freezing rivers. About 215 died¹—many others lost fingers and toes. I told Kevin of Archer Walters, a carpenter in the first handcart company, who said: "If I can but reach the valleys of the mountains in the land of Zion with my family, that they may grow up under the influence of the Gospel of Christ, then I shall be satisfied though I give my life in the effort." Walters died just two weeks after entering the Valley, but his five children raised up to him thirty-seven grandchildren.² I walked away from that brief encounter with Kevin feeling an inner glow that he will remember the sacrifice that brings him a warm home and a full tummy.

Remember the Sacrifice

This year marks the bicentennial anniversary of the ill-fated Martin and Willie handcart companies. Preston Hunt, our Pioneer Heritage Director, tells me that in a month or so we will have SUP gold and silver medallions commemorating Martin's Cove. I believe every SUP member should have a medallion burning a hole in his pocket this year, reminding him to tell children the stories of the handcart pioneers. Handcarts were unique to LDS pioneering and have been called "the most remarkable travel experiment in the history of Western America."³ Almost 3,000 LDS immigrants pulled about 650 handcarts either 1,000 miles from Winter Quarters, Nebraska, or 1,300 miles from Iowa City, Iowa. From Iowa City the trip averaged just over two months. Including the ocean voyage and early snow, it took the Martin and Willie companies *a year!* This year, let's each feel a Martin Cove Medallion in our pocket and then tell their story.

Give Children Their Roots

Wendell Miller, our new Executive Manager, has a motto posted on all his emails: "Those who tell the stories to children establish the values for the next generation." I believe our job as parents and grandparents is to teach children who they are by teaching them whom they came from.

A few years ago, Jay Smith, National President-Elect, prepared an ancestral book for his extended

family, only to find that copies of the book gathered dust and weren't used. So this year, he sends his grandchildren only one-half their birthday money along with a questionnaire—the answers to which can be found in the dusty ancestral book. When the children email the completed questionnaire back, they get the rest of their birthday money! Give children everything—give them their roots.

A Call to Greatness

I call upon Chapter Presidents to set chapter goals with their board members. May I suggest these areas for setting goals:

Grow the Chapter!

- Renew memberships.
- Reactivate inactive members.
- Recruit new members—
National Goal: 2006 Members in 2006.

Honor Modern Pioneers

- Recommended: Present the Award to 4 to 6 per Chapter in 2006. Keep the Legacy Alive.
- A medallion in every pocket!

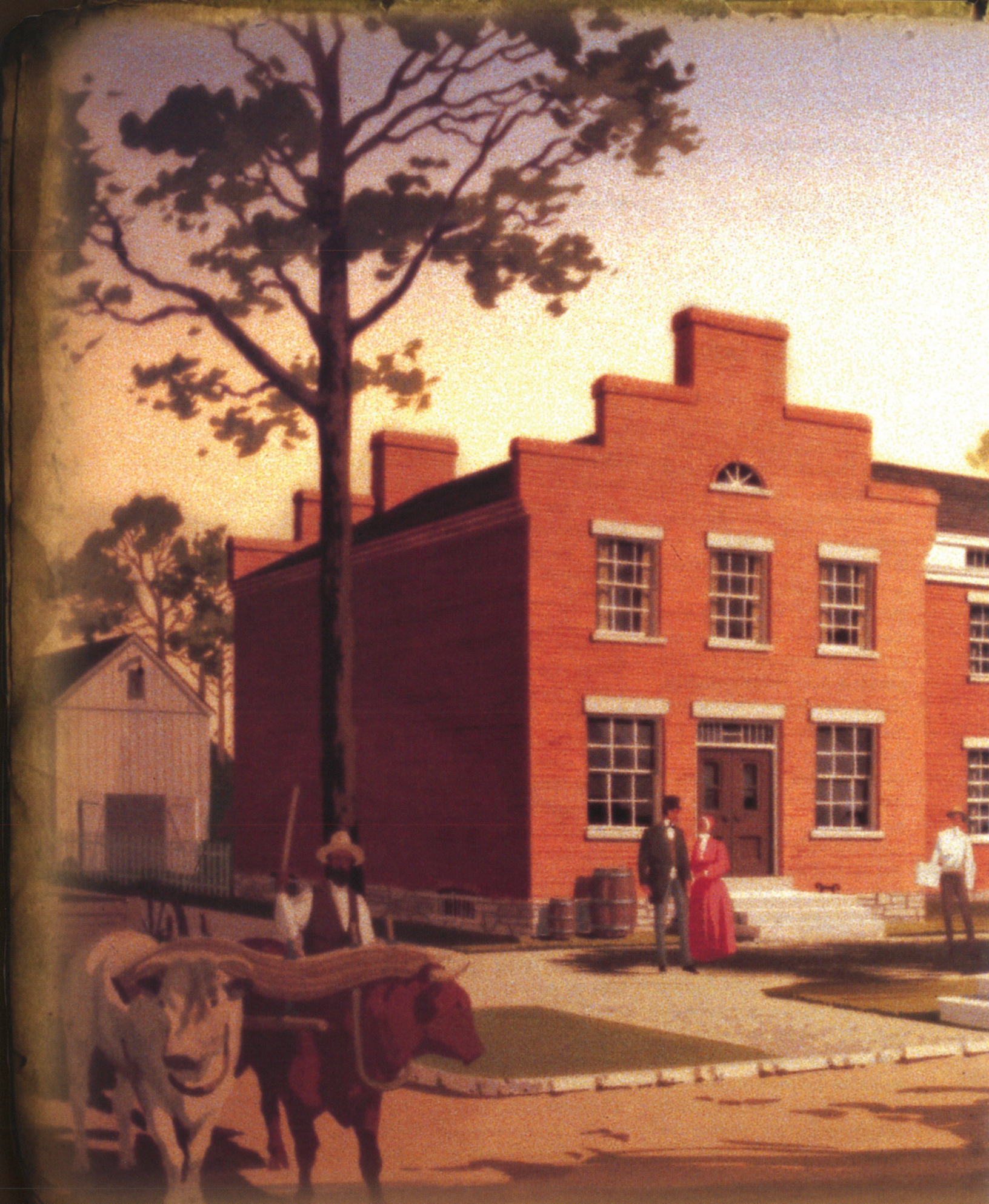
Thank you so much for all you do. It's a great pleasure serving with you! ▣

Notes

¹ Amy Schweitzer, "Poor Mormons Placed Hopes for a better Future on Their Handcarts," *The Kearney Hub*, February 4, 2006.

² "Archer Walters (First Handcart Company)," *Daughters of Utah Pioneers Lesson*, December 2005, 155–66.

³ William G. Hartley, "Handcart Companies," *Utah History Encyclopedia*, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, c1994), 242.



Truth Will Prevail

Latter-day Saint Newspapers in Independence, Kirtland, and Nauvoo



by Tiffany Taylor
History major,
Brigham Young
University

Establishing printing operations was a high priority during the building of Latter-day Saint communities in Kirtland, Ohio; Independence, Missouri; and Nauvoo, Illinois. Newspapers were used to circulate the beliefs and teachings of The Church of Jesus Christ of Latter-day Saints to a wide audience and to refute false charges brought against its members. Time and again LDS printing operations were thwarted by menacing antagonists, only to be followed by anti-Mormon press releases, which climaxed in Nauvoo in 1844. When the Mormons' printing efforts began in the 1830s, the primary purpose was to circulate news among its members. As persecutions increased, however, the press became more of a tool of defense, proclaiming, as did the Latter-day Saint *Times and Seasons* newspaper of Nauvoo, "Truth will prevail."

INDEPENDENCE, MISSOURI:

"His purposes must be accomplished"

The beginning of Mormon printing can be traced to Kirtland, Ohio, where in July 1831 Joseph Smith received a revelation designating Independence, Jackson County, Missouri, as "the land of promise, and the place for the city of Zion."¹ The revelation directed that "William W. Phelps be planted in this place, and be established as a printer unto the church."² At a Church

conference the following September, Phelps was instructed to purchase a printing press

in Cincinnati on his way to Missouri. He left Kirtland in mid-October.³

On November 1, 1831, Church leaders met at the John Johnson home in Hiram, Ohio, and formally established a printing firm. Oliver Cowdery and John Whitmer were sent to Independence with copies of the revelations given to Joseph Smith for Phelps to print. They arrived on January 5, 1832.⁴ In July of that year, the Kirtland Saints received copies of the first LDS newspaper, *The Evening and Morning Star*. Joseph Smith penned, "Delightful, indeed, was it to contemplate that the little band of brethren had become so large, and grown so strong, in so short a time as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also, —which would gratify and enlighten the humble inquirer after truth."⁵

In the July 1833 issue of *The Evening and Morning Star*, Phelps made mention of "free people of color, who may think of coming to the western boundaries of Missouri as members of the church."⁶ Pro-slavery Missourians felt threatened by the implications of the statement and attacked the printing press on July 20, 1833, halting the printing operations in Jackson County.⁷ In the aftermath of the attack, W. W. Phelps wrote to

Joseph Smith, "Although the enemy has accomplished his design in demolishing the Printing establishment they cannot demolish the design of God for his decree will stand and his purposes must be accomplished."⁸

KIRTLAND, OHIO: "Wholly dedicated unto the Lord"

In a revelation to Joseph Smith on August 2, 1833, instructions were given for the construction of a building to be "wholly dedicated unto the Lord from the foundation thereof, for the work of printing."⁹ Two months later, Oliver Cowdery left Kirtland for New York with 800 dollars to purchase a new printing press to be used in that building.¹⁰

After completion of the printing establishment, Joseph Smith dedicated it to the Lord. On December 18, 1833, he recorded, "The Elders assembled in the printing office, and bowed down before the Lord, and I dedicated the printing press, and all that pertained thereunto, to God."¹¹ The Church's printing operation in Kirtland was named the "Literary Firm."¹² In addition to other Church publications, the press was to be used for printing newspapers.

Printing of *The Evening and Morning Star* resumed in Kirtland in December 1833 and lasted until September 1834, manifesting the Saints' resilience in the wake of the Missouri tragedies. This monthly paper contained revelations given to Joseph Smith, along with other doctrinal material. In January 1835, issues of the

paper that had originally been printed in Missouri were reprinted on the Kirtland press.¹³ *The Latter-day Saints Messenger and Advocate* was first printed in October 1834 and served many of the same purposes as *The Evening and Morning Star*. Both papers included hymns that would later be printed in the Church hymnal. Oliver Cowdery published the *Messenger and Advocate* until February 1837, after which his brother, Warren Cowdery, took command until the final printing of the paper in September 1837.¹⁴ Beginning in 1835, Oliver Cowdery used the press to publish *The Northern Times*, a Democratic paper, written in support of Andrew Jackson's administration.¹⁵

The Elders' Journal, a monthly paper, was published by Thomas B. Marsh in October and November 1837. Apostasy within the Church, coupled with devastating debt, made it necessary for leaders to sell the Kirtland printing establishment before fleeing to Far West, Missouri. In November, Joseph Smith recorded, "The *Elders' Journal* No. 2 for November was our last paper printed in Kirtland. . . . Soon after the whole printing apparatus and office were burned to the ground."¹⁶

NAUVOO, ILLINOIS: Return from "a muddy grave"

After more printing supplies were acquired, two additional issues of the *Elders' Journal* were printed in Missouri in 1838. Shortly thereafter, severe persecutions in Far West necessitated the burial of the printing



Mobs destroying the Mormon printing press.

ELDERS' JOURNAL OF THE CHURCH OF LATTER DAY SAINTS.

Vol. I. No. 1.]

KIRTLAND, OHIO, OCTOBER, 1837.

[Whole No. 1.

North Lat, 44. Long. 69, 10. Vin-
alhaven, Fox Islands, Monday, Sept.
18th, 1837.

Woodruff had the privilege of leading
three of his kinfolk into the waters of
not the Spirit call-

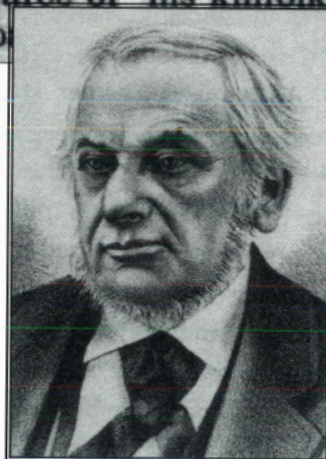
The Elder's Journal was first printed in Kirtland, Ohio. The last issue was printed August 1838 in Far West, Missouri.

equipment as the Saints were being driven out of the state. The fleeing Saints found refuge in Illinois, establishing the city of Nauvoo. Elias Smith and Hyrum Clark were sent back to Far West in the spring of 1839 to retrieve the printing press and type from "a muddy grave."¹⁷ The Prophet's brother, Don Carlos Smith, and Ebenezer Robinson used the recovered printing equipment to publish the *Times and Seasons* monthly paper in Nauvoo, beginning in November 1839. In 1840, Don Carlos Smith became the sole editor, until being joined by Robert B. Thompson in 1841.

The cold and cramped working conditions in the basement of the *Times and Seasons* office on the corner of Bain and Water streets took its toll on the newspaper editors, and twenty-five-year-old Don Carlos Smith passed away on August 7, 1841. Twenty-nine-year-old Robert Thompson was "seized with the same disease that had caused the death of Don Carlos the week before" and followed his friend to the grave on August 27, 1841.¹⁸ Ebenezer Robinson again became the newspaper editor before selling the publication to the Church at the end of the year. The Prophet Joseph Smith edited the paper for a time, followed by John Taylor. The final issue of the *Times and Seasons* was printed on February 15, 1846.¹⁹

A GRUELING TASK: *Printing the papers*

The task of printing a newspaper was grueling, to say the least. All type was set by hand, and only one newspaper at a time could be printed on the press. Each finished page had to be hung to dry before it could be combined with the other pages and sold to the public. "The time required to produce one printing of 600 copies . . . was about 150 hours."²⁰ Understandably, the resulting publications were often less than perfect. Joseph Smith good-naturedly teased John Taylor, saying, "We have no one else we can trust the paper with, and hardly with you, for



Inset: Thomas Sharp

you suffer the paper to come out with so many mistakes."²¹

A TWO-EDGED SWORD: *Fatal effects of the anti-Mormon press*

The printing press was, in the case of the Latter-day Saints, a two-edged sword. Just as the members of the Church could use it to preach correct doctrine and attempt to refute false charges, their detractors used the press to persecute and malign the Saints. Thomas Sharp, "leader of the agitation against the Mormons in the press,"²² used his *Warsaw Signal* newspaper to hurl derogatory remarks at the Saints in Nauvoo, calling them "INFERNAL DEVILS."²³ The purpose of the second Latter-day Saint newspaper in Nauvoo, the *Wasp*, was primarily to contest Sharp's biting editorials. In the first issue, editor William Smith described the paper's principal objective: "In our editorial labors we shall endeavor to . . . speak with that simplicity and plainness, that will entitle us to the gratitude of the good and the respect of the great. We shall always endeavor to act upon the defensive with our opponents, not upon the offensive; but when we do speak, we shall manifest that spirit of boldness and determination that shall become our situation and be worthy of our cause."²⁴

In May 1843, John Taylor took over ownership of the *Wasp* and renamed it the *Nauvoo Neighbor*, which he printed until November 1845.²⁵

Despite the Church's efforts to counter the negative effects of Sharp's erroneous claims and the increasing torrent of slander against the Saints, the power of the opposition's press proved fatal. In the May 29, 1844, issue of the *Warsaw Signal*, Sharp touted, "We would not be

surprised to hear of [Joe Smith's] death by violent means in a short time."²⁶ According to historian Susan Sessions Rugh, "Thomas C. Sharp led the charge against the Mormons in the pages of the paper, wielding it as a powerful tool not only to express views against the Mormons but also to issue calls to action to counter their dominance."²⁷

Other antagonists, mostly disaffected members of the Church, followed Sharp's lead, establishing their own anti-Mormon newspaper, the *Nauvoo Expositor*, in June 1844. While the *Expositor's* outrageous and offensive claims shocked Nauvoo's citizens, it was the paper's provocative call to arms that led the Nauvoo City Council, under the direction of Mayor Joseph Smith, to declare the *Expositor* a public nuisance. "Let us arise in the majesty of our strength," the paper admonished, "and sweep the influence of tyrants and miscreants from the face of the land."²⁸ When Latter-day Saints destroyed the *Expositor*, legal charges were filed against the Mormon Prophet, ultimately sending him and his brother Hyrum to their deaths in Carthage, Illinois, on June 27, 1844.²⁹

CONCLUSION

After the death of Joseph Smith, persecution intensified against the Latter-day Saints in Nauvoo until they were forced to leave their city. An exasperated John Taylor declared in 1845, "The world doesn't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired; for they are all villainy, corruption, deceit, and abomination."³⁰ The Nauvoo printing press was cleaned, disassembled, and packed away for the journey to the West. Though the *Times and Seasons* was not to be printed again, the paper's slogan, "Truth will prevail," surely must have echoed in the minds and hearts of the Saints as they crossed the icy Mississippi River, allowing them to hope they would once again have the opportunity to establish a city and, of course, another newspaper. ■

Notes

- 1 Doctrine and Covenants 57:2.
- 2 Doctrine and Covenants 57:11. Prior to joining the Church, W. W. Phelps was employed as the editor of the *Ontario Phoenix* newspaper. Susan Easton Black, *Who's Who in the Doctrine and Covenants* (Salt Lake City: Deseret Book, 1997), 224.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 5.]

CITY OF NAUVOO, ILL. MARCH 1, 1844.

[Whole No. 89.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived: and I also received the following

Revelation given in Zion, August, 1831.

Hearken O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared unto which all nations shall be invited: Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb,

and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither, and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him and it shall not be given again. And whose standeth in this mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the counsel of his own will; or in other words, him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them for th. Behold here is wisdom.

And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my storehouse: wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubt-

3 Phelps arrived in Jackson County, Missouri, in December 1831. Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols. (Salt Lake City: Deseret Book, 1978), 1:217; hereafter cited as *HC*.

4 See Doctrine and Covenants 1.

5 Smith, *HC*, 1:273.

6 *Evening and Morning Star* 2 (July 1833): 9, as cited in Black, *Who's Who in the Doctrine and Covenants*, 224.

7 Black, *Who's Who in the Doctrine and Covenants*, 224.

8 Letter of W. W. Phelps to Church leaders, July 29, 1833, located in LDS Church Archives, History Division, Salt Lake City, Utah.

9 Doctrine and Covenants 94:12.

10 Karl Ricks Anderson, *Joseph Smith's Kirtland* (Salt Lake City:



Left: Original Times and Seasons newspaper, dated March 1, 1844. Above: This site was one of four locations where the Times and Seasons newspaper was published in Nauvoo, located on the north side of Water Street just west of the Red Brick Store.

Deseret Book, 1996), 122.

11 Smith, *HC*, 1:465.

12 Anderson, 123–25.

13 Ibid., 123.

14 Ibid., 123–24.

15 Ibid., 124.

16 Smith, *HC*, 2:528, as cited in Anderson, 125.

17 Richard D. McClellan, "Times and Seasons," *Encyclopedia of Latter-day Saint History*, ed. Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan (Salt Lake City: Deseret Book, 2000), 1248.

18 The cause of death for both Don Carlos Smith and Robert Thompson was "presumed to be either tuberculosis, pneumonia, or 'quick consumption.'" Black, *Who's Who in the Doctrine and Covenants*, 270–71, 322.

19 McClellan, 1249.

20 Illinois Nauvoo Mission, "Print Shop," unpublished manuscript, The Church of Jesus Christ of Latter-day Saints, 2004.

21 Smith, *HC*, 5:367, as cited in George W. Givens, *In Old Nauvoo: Everyday Life in the City of Joseph* (Salt Lake City: Deseret Book, 1990), 266.

22 Susan Sessions Rugh, *Our Common Country: Family Farming, Culture, and Community in the Nineteenth-Century Midwest* (Bloomington: Indiana University Press, 2001), 52.

23 Thomas Sharp, *Warsaw Signal* (June 12, 1844), as cited in Susan Easton Black, *Joseph Smith: Praise to the Man* (Orem, Utah: Millennial Press, 2004), 93.

24 William Smith, *Wasp* 1, no. 1 (April 16, 1842): 2.

25 Smith, *HC*, 6:185, as cited in Givens, 266.

26 Sharp, *Warsaw Signal* (May 29, 1844), as cited in Black, *Joseph Smith*, 93.

27 Rugh, 39–40.

28 *Nauvoo Expositor* (June 7, 1844): 3.

29 Rugh, 42. See also Black, *Joseph Smith*, 94.

30 Smith, *HC*, 7:473, as cited in Givens, 273.

Visuals: Hancock Company Nauvoo Printing Complex by Steven T. Baird (2–3), © by Intellectual Reserve. Inset engraving scene of 1831 printing office (3), source: *The Cabinet of Useful Arts and Manufacturers, 1831, printed by C. Whiting. Destroying the press engraving (4) and Elders' Journal (5), courtesy of the Church Archives, The Church of Jesus Christ of Latter-day Saints. Thomas C. Sharp (5) courtesy of Illinois State Historical Society. Photo of Times and Season site (7), courtesy Kenneth R. Mays. Original Times and Seasons newspaper in author's possession (6).*

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Reed Allen, *Brigham Young*

Fred Bonilla, *Mesa*

Aro O. Call, *Brigham Young*

Clyde Garrett, *USRV*

Stanley A. Gilbert, *Bountiful*

Barney Goodwin, *Grove City*

Don Rue Hickman, *Brigham Young*

Raymond Johnson, *Beehive*

Lee Frank Mace, *Red Rock*

Henry Martin, *Eagle Rock*

Val Moore, *Olympus Hills*

Koarlo Mustonen, *SUP Nat. Pres.*, 1998

Shirley Park Neilson, *At Large, Life*

Verl L. Petersen, *SUP Nat. Pres.*, 1985

Philip L. Richards, *SUP Nat. Pres.*, 2002

Kay Rockwood, *Grove City*

Shirl W. Spencer, *Red Rock*

H. Grant Terry, *Mesa*

LeRoy C. Wilcox, *Brigham Young*

L. Clair Williamsen, *Bountiful*

Starting a Pioneer Newspaper:

THE DESERET NEWS.

TRUTH AND LIBERTY.

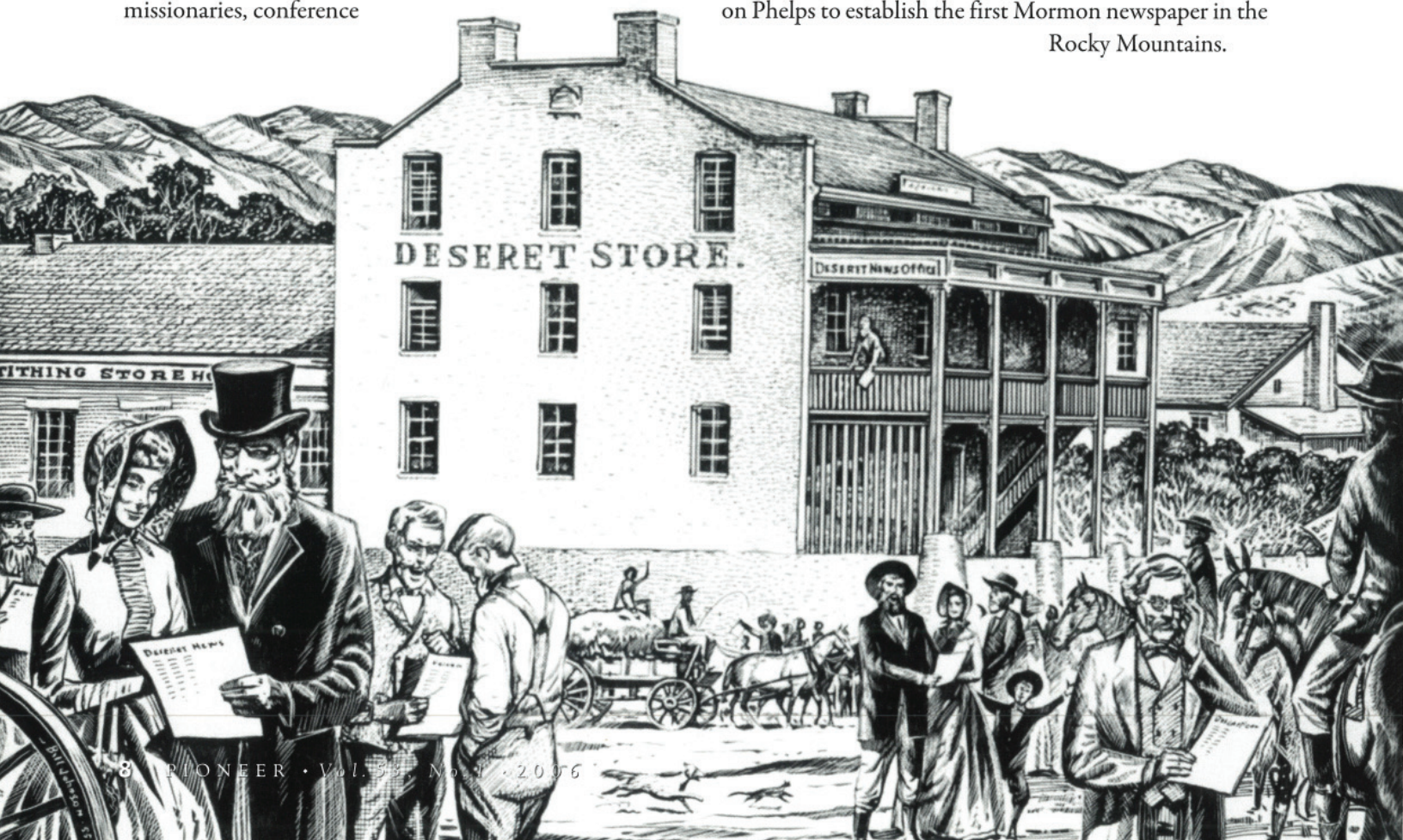
By J. Michael Hunter

The Mormon pioneers who arrived in the Salt Lake Valley in 1847 were community builders. Establishing a community of believers was a long-established practice that provided the Latter-day Saints with unity, cooperation, and mutual assistance. Key to any community-building effort was communication, and in nineteenth-century America, the newspaper was an essential means of communication.

In September 1831, Joseph Smith commissioned the first Mormon newspaper in Independence, Missouri. From that day, the Mormons have seldom been without their own newspaper. Even while struggling to cross the plains to the Salt Lake Valley, the Latter-day Saints published the *Frontier Guardian* in Kanesville, Iowa. Mormon newspapers provided the Saints with religious articles, letters from missionaries, conference

reports, and notices of marriages, births, and deaths as well as local and national news. It is no wonder that even before they arrived, establishing a newspaper in the Salt Lake Valley became a priority for Mormon leaders.

In late March 1847, Brigham Young and other Church leaders held a series of meetings in Winter Quarters, Nebraska. Their purpose was to plan an orderly exodus from Winter Quarters to the settlement of the area around the Great Salt Lake. Discussions concerning the presidents of divisions and captains of companies were followed by a meeting in which William W. Phelps was “authorized to go east and procure a printing press and type” to be taken to the Salt Lake Valley.¹ Joseph Smith had commissioned Phelps to start the first Mormon newspaper in Independence, Missouri, in 1831, and now Smith’s successor, Brigham Young, was calling on Phelps to establish the first Mormon newspaper in the Rocky Mountains.

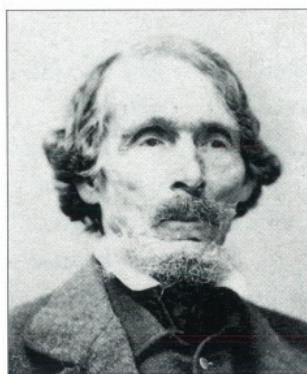


Phelps left Winter Quarters for the East in May with two letters signed by Brigham Young and Willard Richards. One letter was addressed to the Latter-day Saints in the United States and Canada, and the other letter was addressed to the trustees of the Church left behind in Nauvoo to dispose of Church property. Both letters encouraged the recipients to assist Phelps in any way possible with securing printing equipment because the Saints who would settle in the Rocky Mountains “cannot live without intelligence, for it is through obedience to that principle they are to receive their exaltation.”²

Within a few months, Phelps had enough money to purchase a press in Boston. He returned to Winter Quarters with the press on November 12, 1847. Brigham Young himself had returned from his first trip to the Salt Lake Valley twelve days earlier. The day after arriving, Phelps reported to the Council of the Twelve that he had “obtained a press, type, and paper to take over the mountains.”³ The press was described as “a small wrought-iron affair, known as the Ramage handpress, and the quantity of type which accompanied it was but small.”⁴

When Brigham Young and a group of Saints left Winter Quarters for the Salt Lake Valley in the spring of 1848, the printing equipment remained behind. Brigham Young wrote, “I am disappointed in not bringing the presses, but I can not avoid it.” He explained that he “fully calculated” to bring the press, but decided instead to bring the poor Saints because “their cry was urgent to go to the mountains, and I could neither close my ears nor harden my heart against their earnest appeals.”⁵

By December 1848, the Saints in the Salt Lake Valley were still without a newspaper, and in a letter to Orson Pratt, George A. Smith and Ezra T. Benson wrote, “The brethren are calling loudly for the printing presses.”⁶ Speaking to the Saints in Kanesville, Iowa, Orson Hyde said, “There are about five tons; it will take two wagons



William W. Phelps, after starting the first Mormon newspaper in Independence, Missouri, in 1831, was now asked by Brigham Young “to go east and procure a printing press and type” to be taken to the Salt Lake Valley to establish the first Mormon newspaper in the Rocky Mountains.

of five or six yoke of cattle to carry the carding machine and printing press, which we want to go with Brother Egan who starts about the 15th of this month. Now we want the man that has money, oxen or wagons that can go, to come forward and let us know his name.” Several came forward to volunteer their time and means. After facing numerous difficulties in crossing streams and rivers, Howard Egan’s company arrived in the Salt Lake Valley on August 7, 1848. They had the printing press and “872 bundles of paper.”⁷

Even with the printing equipment in the Valley, it took awhile to get a newspaper started. Church leaders were busy getting people to the Valley, building homes, planting crops, organizing government, and providing for the basic needs of life. Few people had the means to subscribe to a newspaper in those early years. Gathering news was also a problem in the remote Rocky Mountains. Even local news was difficult to gather as the Saints spread out across the valleys of the Wasatch Front.

Nonetheless, a printing shop was established in a little gabled-roofed adobe building on the north side of South Temple Street just east of Main Street. The building was known as “the mint” or “Bullock’s Money Mill,” since Thomas Bullock had been minting gold coins there since the fall of 1849.⁸

The Latter-day Saints had set up a provisional government which they called “The State of Deseret” while they attempted to obtain official statehood status from the United States. When the first newspaper in the Rocky Mountains came off the press on June 15, 1850, it was called the *Deseret News*. It was a modest weekly publication of eight pages, each measuring seven and one-fourth by nine and three-fourths inches. Each page had three columns, and the twenty-four columns in the first issue were devoted almost exclusively to news of the United States Congress. Representatives for the Church were back in Washington trying to secure statehood, and the Saints waited anxiously for news of their political future.⁹

Willard Richards, the first editor, did his best to gather news. Most of it came from other newspapers,

particularly from the *New York Tribune*. Salt Lake City was isolated from the rest of the country by rocky roads, swollen rivers, deep snows, burning deserts, and slow travel. It took about thirty-nine days to reach the Valley by wagon train from Kanesville, Iowa, and Kanesville itself was a long way from news centers back East.

Typesetting was also a challenge. Horace K. Whitney lifted each metal letter for each word from a type box and placed it in a stick at a rate of about ten words a minute. Whitney had learned this trade at the *Times and Seasons* shop back in Nauvoo. Thomas Bullock proofread every word in every column. Brigham H. Young, President Young's nephew, pumped the press and was able to print about two papers per minute. Fourteen-year-old Ellen Richards, an adopted daughter of Willard Richards, folded the papers.

She also ran copy from the editor's home to the printing office.¹⁰

It was a team effort, and the Saints in the Salt Lake Valley were grateful to get some news. At first the staff produced only a little over two hundred papers, with papers being distributed at the post office and through a few agents to the outlying areas. Eventually there were enough subscribers to employ a carrier in Salt Lake City. Subscriptions were \$2.50 for six months, but the second issue ran the following notice: "Wanted, at our office, flour, corn meal, butter, cheese, tallow and pork in exchange for the News."¹¹

The editorial policy of the *Deseret News* championed the United States Constitution and "truth and liberty." It promoted free enterprise, the work ethic, and high moral values. Among its advertising the early *News* had talks by Church leaders, letters from the mission field, news

about local social and cultural organizations, as well as obituaries and poetry.

Brigham Young took a keen interest in the *News*.

Ed Howe, a non-Mormon who later became a noted newspaperman in Kansas, worked several months as a typesetter for the *Deseret News*.

He wrote: "One day [Brigham Young] came into the News office, the occasion being publication of some sort of Church report, and he called at the composing

Left: On June 29, 1859, the *Deseret News* presented to the people the *Deseret Alphabet*. They reported that "the more it is practised . . . the more useful and beneficial it will appear."



The first "Deseret News" in the Rocky Mountains came off the press on June 15, 1850. It was a modest weekly publication of eight pages with Willard Richards as the first editor.

room with the business manager looking up some detail. I had worked on the report, and produced the copy they were looking for. The prophet seemed to question some of the figures, and wanted to see whether I had followed copy. It turned out that I had, and there was no correction. 'You're right, and I'm wrong,' he said, patting my shoulder, which I thought a good deal from the head of the Mormon Church."¹²

Keeping the *Deseret News* going was a constant struggle. One of the first big challenges was the lack of paper. Transporting paper from St. Louis to Salt Lake City was so expensive it threatened the profitability of the newspaper. Due to high freight rates, paper which could be purchased back East for \$3.00 or \$4.00 a ream was from \$18.00 to \$20.00 in Salt Lake City.¹³ Church leaders decided that the only way the newspaper could be saved was to produce their own paper in the Valley. In November 1850, Richards printed an urgent plea in the *News*: "RAGS! RAGS!! RAGS!!! Save your rags, everybody in Deseret save your rags; old wagon covers, tents, quilts, shirts, etc., etc., are wanted for paper. The most efficient measures are in progress to put a paper mill in operation the coming season, in the valley, and all your rags will be wanted."¹⁴

In 1850, Thomas Howard, a skilled paper-maker from England joined the Church. He was rushed to Utah in 1851, where Brigham Young appointed him to supervise the construction of a paper mill in Big Cottonwood Canyon. Sidney Roberts, a man who had some experience in constructing sawmills, was appointed to assist him.¹⁵

In the meantime, Willard Richards kept the paper going with irregular issues and then stretching to three-week intervals. Richards pleaded for cash "to purchase paper" or for "such articles as will sustain the office." He

NOTIONS

WOODMANSEE & BROTHER,
DEALERS IN DRY GOODS, GROCERIES and
GENERAL MERCHANDISE.
STORAGE AND COMMISSION MERCHANTS.
wif Fire-Proof Building, Main Street

A. C. BECKWITH,
ECHO CITY,
Opposite the Depot. Dealer in
GROCERIES, PROVISIONS, LIQUORS,
DRY GOODS, CLOTHING, BOOTS,
SHOES, HATS, CAPS, Etc.
Highest price paid for FURS. w42-3m

SIXTH QUORUM OF SEVENTIES.

All Members of said Quorum residing outside of this City, desirous of retaining their membership, are requested to report themselves immediately to the clerk.

G. D. KEATON, Clerk.
Salt Lake City, Dec 9th, 1889. w45-1m

FURNITURE

Every Variety, always on hand, and made to order, at

DINWOODEY'S,

WHOLESALE AND RETAIL.

UPHOLSTERY!

The business in its varied branches connected with this Establishment,
Messrs. NEVE & THORN-
BERG superintending.

THE UNDERTAKER'S

Department is suitably furnished.

All Goods Warranted, and Prices greatly reduced.

Planing and Turning Machines
Constantly running.

WANTED—100,000 FEET OF LUMBER,
w86-1f OF EVERY KIND.

DAVID DAY, Grocery & Provision Dealer

Goods Sold as Low as
the Lowest!



Call and Examine.

Four Doors South of Jennings' Old Stand,
MAIN STREET.
w47-2

Suitable for the Season, in addition to
our Stock of

GENERAL MERCHANDISE

Which we have also

Largely Replenished,

WE WILL

EXCHANGE FOR RAILROAD PAPER, DRIED

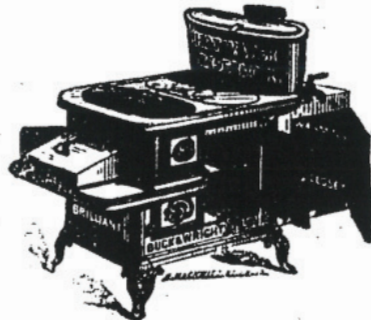
PEACHES, GRAIN AND FLOUR.

Woodmansee & Bro.

w15-4

BUCK'S PATENT
COOKING STOVES
Bake Quicker, Better and with less Fuel
than any Stoves made.

EVERY STOVE WARRANTED



They were awarded the Premium at last Louisiana State Fair, also at last St. Louis Fair, Oct. 1888, after actual trial in baking with the leading Stoves made East and West.

We also manufacture the Celebrated
PARAGON COAL COOKING STOVE,
Which is superior to any Coal Cook
Stove made.

BUCK & WRIGHT,
720 & 722 N. Main Street, St. Louis.
Manufacturers of all varieties of Cooking and
Heating Stoves. w21y

Home Museum and Menagerie

Salt Lake City, half-a-block east of
the "Deseret News" Office.

OPEN EVERY DAY, EXCEPT SUNDAY, from 1 to 4

Admission, 25c. Children, 10c.

FRIENDS OF SCIENCE and of the PROGRESS of the TERRITORY will oblige me by PRESERVING ANIMALS and BIRDS indigenous to the Rocky Mountains, as I will gladly PURCHASE them. If any prefer to CONTRIBUTE rather than sell, they will not be refused. FOREIGN and DOMESTIC CURIOUSITIES of every kind that will add to the INTEREST and USEFULNESS of the MUSEUM will be received and properly cared for and the DONOR'S name INSCRIBED on specimens CONTRIBUTED.

As The Public are especially requested to preserve LIVE SPECIMENS of MOUNTAIN LION, WOLVERINE, LYNX, MOUNTAIN SHEEP, PANTHER and BLACK FOX, they being so rarely met with.

For further particulars inquire of G. G. R. RANGIOVANNI, at MUSEUM, or at my residence, opposite the City Hall.

JOHN W. YOUNG.

began to openly question whether the *News* would survive. To his readers, Richards wrote, "We are ever ready and willing to do all we can to comfort, bless, edify, and instruct and do good to the Saints but we are not sufficiently versed in chemistry to convert the earth into gold. . . The Saints can have the *News* again, if they wish, by making cash payments in advance, with which to purchase paper."¹⁶ In the midst of all of this, Richards oversaw the moving of the *News* from the old mint shack to the Deseret Store Building, a three-story adobe structure on the northeast corner of South Temple and Main streets.¹⁷

By October 1851, Howard and Roberts had prepared a draft of the machinery and commenced construction of the mill. Church leaders started a campaign to collect rags for Howard's use. In December 1851, the *News* had a notice asking for "ropes made of hemp, or flax, or paper hangings, or waste paper of all descriptions, and rags of all colors, of every name and denomination, either cotton, linen or woollen." Any contribution to the cause would be accepted as tithing. Bishops were designated as rag agents to help facilitate the cause.¹⁸

The process of producing paper in the Salt Lake Valley was slow and arduous. For months, Howard and Roberts tried to construct a paper plant using makeshift materials, which proved unsatisfactory. The dismal situation finally turned around in 1853, when the Church purchased a paper machine for \$8,500. Howard also obtained permission to use some of the machinery that had been brought to the Valley for sugar manufacturing to set up a paper-making operation on Temple Square.¹⁹

Unfortunately, Willard Richards, a sick man, would not live to see the first home-made paper in the Valley. Richards had worn himself out with all of his responsibilities as a Church leader. He died in March 1854. The first *News* issue containing homemade paper was produced on 22 June 1854. However,

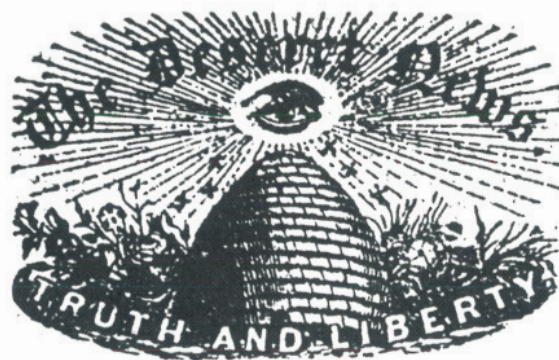
Richards was spared the frustration that his successor, Albert Carrington, faced. The paper was dark gray and thick. "Readers could almost see the buttonholes in the shirts that went into the paper."²⁰ The shades varied from page to page.

Carrington was unapologetic. "Dark gray is better than no paper," he told *News* readers, and he then went about carrying on the work started by Richards.²¹ He explained, "We design facing the music under the same banner, pursuing the same policy."²² In June 1854, the *News* offices moved from the Deseret Store Building to the Tithing Office Building, a low adobe structure on the east side of Main Street just north of South Temple Street.²³ In November, Carrington had a cut of a beehive placed over the editorial column. Other than a few simple symbols used in business advertising, this was the only illustration that appeared in the *News* in the 1850s.

Thousands of emigrants from Great Britain came to Utah in the 1850s, and Carrington made sure that the *News* covered happenings in Britain. The *News* also began to carry more reports from the growing communities spreading throughout the Territory of Utah. Its pages were full of useful information like crop conditions, civic improvements, local manufacturing, and church activities. In 1856, the *News* found a new home in the Council House, a square, two-story structure with red sandstone and adobe walls on the southwest corner of Main and South Temple streets.²⁴

By 1858, there were *Deseret News* agents in thirty-eight settlements in Utah, and there were agents in San Francisco and San Bernardino, California. Also, agents were in Genoa, Nevada; Fort Malad, Idaho; St. Louis; New York City; and Liverpool, England. The newspaper was appearing every week with eight pages to each issue.²⁵

Just as things were looking up a little, national events threatened not only the *Deseret News*, but the entire Utah Territory. In April 1857, U.S. President Buchanan mobilized an army of 2,500 infantry, artillery, and dragoons under the eventual command of General Albert Sidney Johnston to replace Brigham Young with Alfred Cumming as territorial governor and to reestablish law



ELIAS SMITH....EDITOR AND PUBLISHER

and order in Utah Territory. A series of miscommunications and false statements by federally appointed Utah officials led Buchanan to believe that Utah was in open rebellion against the United States.

Brigham Young declared martial law in September 1857 and mobilized the Nauvoo Legion (the local

militia) to counter the approaching force. On March 23, 1858, Governor Young announced that all settlements in northern Utah must be abandoned and prepared for burning if the army came in. The evacuation started immediately. Approximately 30,000 Latter-Saints moved fifty miles or more to Provo and other towns in central and southern Utah.²⁶

George Q. Cannon took the *Deseret News* printing equipment 148 miles south of Salt Lake City to Fillmore, which had once served as the territorial capital. The *News* operation was set up in the northeast room of the old statehouse basement. Only one wing, a red sandstone, two-story building, was ever completed of the statehouse before the capital was moved back to Salt Lake City. The first Fillmore edition of the *News* came out on May 5, 1858.²⁷

Meanwhile, Thomas L. Kane, an influential Pennsylvanian and friend of the Mormons, offered to serve as mediator between the U.S. government and the Mormons. Kane persuaded Cumming to come to Salt Lake City without the army. Church leaders agreed to accept Cumming and a permanent army garrison in exchange for peace and amnesty. Johnston's army marched through a largely deserted Salt Lake City on June 26, 1858, and went on to build Camp Floyd forty miles to the southwest.

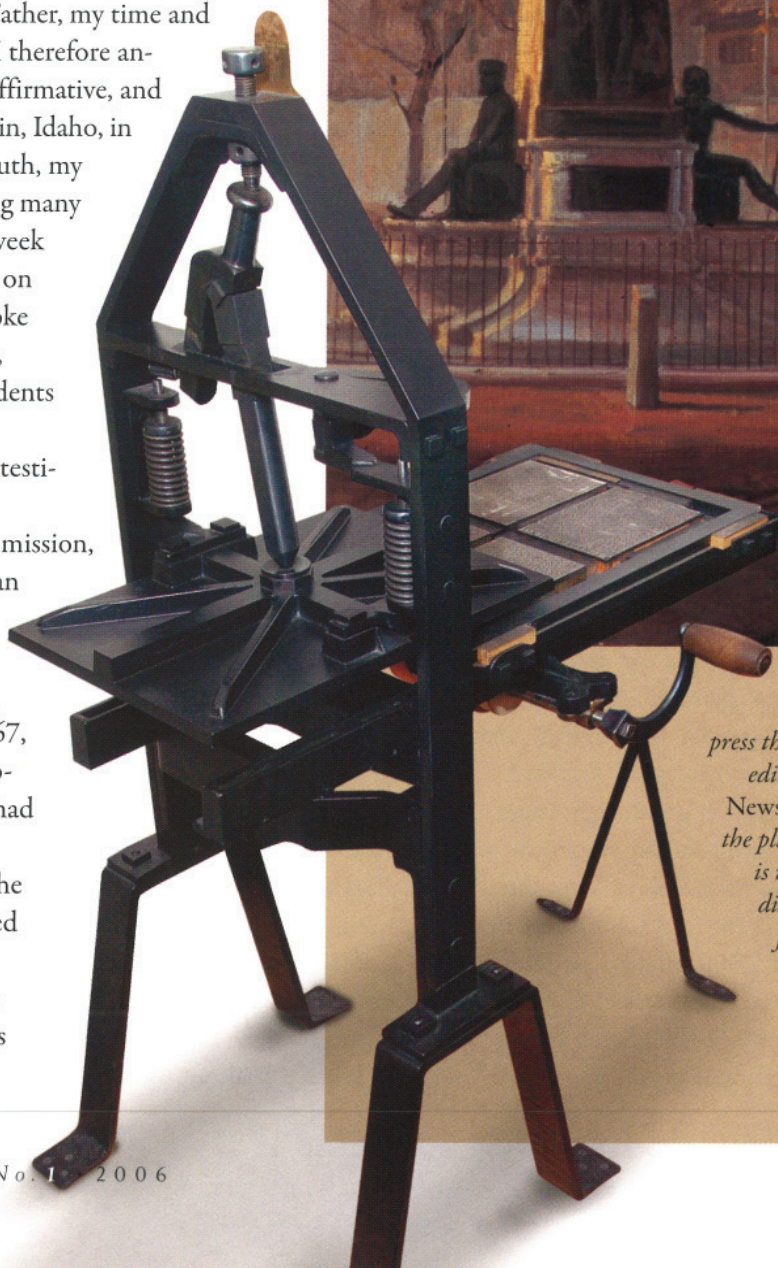
Residents returned to Salt Lake City. In September 1858, George Q. Cannon packed up the press equipment and headed back to the city. The *News* returned to its home in the Council House and began operations again. The water-powered paper mill that had been working on the temple block was not replaced. The plant had been dismantled, and the engine and some of the machinery sent to Cedar City for use in the iron works.

However, the Church had not given up on paper-making. Two paper engines and a 36-inch Gravite

cylinder machine, valued at approximately \$25,000, were carried to the Valley in 1860. After the completion of the new paper mill in 1861, George Goddard was called on a "Rag Mission." President Young asked Goddard to visit every settlement in the Valley "for the purpose of gathering up whatever might be obtained convertible into printing paper." Goddard wrote: "[This calling] was a severe blow to my native pride. . . . But after being known in the community for years, as a merchant and auctioneer, and then to be seen on the streets going from door to door with a basket on one arm and an empty sack on the other, enquiring for rags at every house. Oh, what a change in the aspect of affairs. . . . When President Young first made the proposition, the humiliating prospect almost stunned me, but a few moments' reflection reminded me that I came to the valleys of the mountains from my native country, England, for the purpose of doing the will of my Heavenly Father, my time and means must be at His disposal. I therefore answered President Young in the affirmative, and for over three years, from Franklin, Idaho, in the north, and Sanpete in the south, my labors extended, not only visiting many hundreds of houses during the week days, but preaching rag sermons on Sunday. The first time I ever spoke in the Tabernacle, Salt Lake City, . . . was a rag discourse and Presidents Brigham Young and Heber C. Kimball backed it up with their testimony and enlarged upon it."²⁸

At the end of his three-year mission, Goddard had collected more than 100,000 pounds of rags. In 1862, the *News* returned to the Deseret Store Building. It would remain here until 1903.²⁹ By 1867, the *News* office was not only producing a weekly newspaper but had added a daily called the *Deseret Evening News*. That same year, the task of rag collection was assigned to the Relief Society.

On May 10, 1869, the *News* covered one of the biggest stories of the century, occurring in its



Left: The Ramage press that printed the first edition of the Deseret News was hauled across the plains by wagon and is now on permanent display on the fourth floor of the Deseret News Building.



The Deseret News Building was finished in 1851 on the northwest corner of Main Street and South Temple. It was originally used as the Presiding Bishop's office and the tithing storehouse. The Deseret News resided at this location from 1861–1901.

THE RAMAGE: a wooden handpress with iron platen, was built in 1820 by Scottish-born Adam Ramage (1772–1850), who sought, in his own words, “to render the hand press efficient, simple in construction, and moderate in price.” Ramage “became widely known as the maker of inexpensive, durable, well-made wooden presses that were ideally suited for smaller country newspaper offices.” Improvements on his wooden press eventually made it the most popular press in the early years of the nineteenth century. He built presses in three sizes, a full-size common press, a mid-sized “screw press,” and a table-top foolscap press. Eventually making presses completely of iron, Ramage, by 1837, was reported to have manufactured over 1250 presses of all kinds and continued manufacturing them until his death at the age of seventy-eight. —<http://www.oneart.com/briarpress/index.shtml>

own backyard—the completion of the transcontinental railway at Promontory Summit, Utah. The date of this event is used by historians to mark the end of Utah's pioneer era. Immigrants no longer had to walk across the plains; they could ride a train to Utah. For the *Deseret News*, the pioneer era had perhaps ended eight years earlier when the Transcontinental Telegraph line converged in Salt Lake City in October 1861. News that had once taken months to reach the *Deseret News* editors was now reaching the editors in lighting time. While many obstacles would confront the *News* in the years ahead, the two main pioneer obstacles—shortages of paper and slow news-gathering resources—had pretty much been overcome by the end of the 1860s.

Having overcome great obstacles to survive, the *Deseret News* grew to be a major news source in the Rocky Mountain West and made significant contributions to community-building along the Wasatch Front. As one of the first twenty newspapers founded west of the Missouri River, the *News* is one of only two that still exists. ▣

Upper center: The old paper mill at the mouth of Big Cottonwood Canyon was erected in 1882–83 by the Church in order to supply paper for the Deseret News. The machinery for the mill came from the sugar mill in Sugar House. Below: By the 1920s Deseret News trucks lined-up waiting for the papers to roll off the press to deliver copies to outlying areas.





Notes

- 1 Journal History of The Church of Jesus Christ of Latter-day Saints, March 31, 1847, Church Archives, Salt Lake City; Wilford Woodruff, *Wilford Woodruff's Journal*, ed. Scott G. Kenney (Midvale, Utah: Signature Books, 1983), 3:144.
- 2 Journal History, April 1, 1847, 3.
- 3 Woodruff, 3:290.
- 4 *Deseret Evening News*, July 24, 1897, 28.
- 5 Journal History, July 17, 1848, 8.
- 6 "Letters to President Pratt," *Millennial Star* 11.4 (February 15, 1848): 54.
- 7 Journal History, April 7, 1849, 7; May 1, 1848, 1-3.
- 8 Wendell J. Ashton, *Voice in the West: Biography of a Pioneer Newspaper* (New York: Duell, Sloan & Pearce, 1950), 38.
- 9 *Deseret News*, June 15, 1850.
- 10 Ashton, 38-41.
- 11 *Deseret News*, June 22, 1850, 16.
- 12 Monte Burr McLaws, *Spokesman for the Kingdom: Early Mormon Journalism and the Deseret News, 1830-1898* (Provo, Utah: Brigham Young University Press, 51.
- 13 *Deseret News*, February 8, 1851, 204.
- 14 *Deseret News*, November 30, 1850, 164.
- 15 Ashton, 56.
- 16 *Deseret News*, October 16, 1852, 2-3.
- 17 Ashton, 78, 398.
- 18 *Deseret News*, December 27, 1851, 3.
- 19 Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Cambridge: Harvard University Press, 1958), 114-15.
- 20 Ashton, 57.
- 21 *Deseret News*, August 10, 1854, 3.
- 22 *Deseret News*, June 8, 1854, 2.
- 23 Ashton, 398.
- 24 *Ibid.*, 79.
- 25 *Ibid.*, 83-84.
- 26 See Norman Furniss, *The Mormon Conflict, 1850-1859* (New Haven, Conn.: Yale University Press, 1969).
- 27 Ashton, 90-91.
- 28 Arrington, 114-15.
- 29 Ashton, 398.



Visuals: Deseret Store engraving (8); old paper mill (16–17); 1902 Deseret News Building (18); newsboys (18); Tribune newsstand (20–21); Godbe and Harrison portraits (22); early miner (23); Union Vedette and Connor photo (24); 1924 Tribune Building (25); Stenhouse and Tullidge photos (28–29); small newsstand (28); Snow and Gates portraits (30–31), © courtesy Utah State Historical Society. Photo of 1859 Deseret News (10); first edition of Deseret News painting by Paul Clowes (11); newspaper ads and engraving (12–13); Ramage printing press photo (14); and 1920 Deseret News trucks (16–17), © courtesy Deseret News. W. W. Phelps photo (9); early magazines (30–31), courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints. Main Street, ca. 1900 (14–15), © by Ken Baxter. Mine at Mammoth, Utah, 1932 (22–23), by B. F. Larsen, courtesy Springville Museum of Art.

Right: The Deseret News moved across the street to the southwest corner of Main Street and South Temple in 1902 (later known as the Union Pacific Building) and resided there for a quarter of a century. During the 1900s most downtown papers were sold by newsboys (pictured below). About fifty newsboys sold papers on Salt Lake's street corners for 5 cents a piece—making a profit of 75 cents or more on really good days.



SUP New Members

At Large

Franklin Ole Nielsen
Scott E. Parker
Jefferson Pedersen
Robert Pedersen II
Scott Price
Jay L. Webster

Beehive

Duke Wirthlin

Bountiful

Mel Harris
John MarcKnight
Donnel 'E' Wardle

Box Elder

David Cardon
Nathan Terry Chappell

Brigham Young

David Cobia
Gregory Gee
Steven C. Nelson

Blaine J. Smith
W. Kay Williams

Buena Ventura

Michael Jones
Ole W. Reyerson
Gordon E. Stuart

Canyon Rim

Eldon C. Romney

Cedar City

Cal Hair

Centerville

David B. Day
Lee Hynek
Frank Robison

Cotton Mission

Dean E. Barker
William Leon Judd
Douglas N. Pearce
Rick Sant
B. Don Taylor
Ira Whitlock

Eagle Rock

Jess Dye

Donald Hayes
Dean C. Zollinger

Grove City

Ralph Harding

Hurricane Valley

C. Leroy Key
Eldon Mecham

Jordan River Temple

Earl W. Gates

Mesa

Gorden Curtis

Morgan

Glen A. Astle
Gerald Betournay
Dan Edwards
Milan E. Mecham
Deorr Peterson

Mountain Valley

John N. Besendorfer
Joseph L. Hilton
Terry Wm. Lange
Monte C. Nelson
Paul W. Ritchie

Ogden Pioneer

Jack Junior Alberts
Kenneth L. Robertson

Ogden Valley

Roger Bailey
Jeffrey R. Burton
John A. Cox, Jr.
Robert C. Stoker

Salt Lake City

Mark Day

Settlement Canyon

George T. Crane
Robert Hamatake

Sevier Valley

Glen Ames
Verl Bell
Dan Chidester
Deloss Christensen
Raymond Feller
Jim Forsey
Ted Jolley
David Kay Kimball
LaGrande H. Terry

Squaw Peak

Dwight Edwards

Taylorville/Bennion

Paul T. Bambrough
Larry Holdaway
M. Ray MacKay

Twin Peaks

Robert G. Pedersen

NEW CHAPTER:

Twenty Wells

Jack Allred
Craig M. Anderson
Clayton W. Bradley
Ronald M. Brown
Chad Durfee
David Jefferies
Don Johnson
Dee Mair
Thomas Randle

New Life Member

Lloyd Brooks, *Lehi*



DEL SOL

Del Sol is proud to support The Sons of Utah Pioneers. During your next vacation, be sure to visit Del Sol, The Worldwide Leader in Color-Changing Products!

Del Sol products burst into vibrant colors when exposed to sunlight. Discover shirts, shorts, sandals, watches, hats, hair clips, jewelry, over 20 shades of nail polish and much, much, more that all change color in the sun. Visit the Del Sol nearest you today and take home a bit of sunshine!

fun • joy • smiles • memories™

There must needs be **Opposition in All Things...**

By Jennifer Weiler

THE SALT LAKE TRIBUNE

"The shocking 'slugfest' was good reading and editions of both the Salt Lake Tribune and the Deseret News were well anticipated."

The origins of the *Salt Lake Tribune*, like most things in the development of the Salt Lake Valley, go back to Brigham Young and his disciplined and dogmatic leadership.

His forceful and determined approach was the way of the frontier and one wonders if the many years Brigham drove teams of unruly horses and obstinate oxen over the Great Basin honed his determination to get his way. Regardless, Young's style destined him to criticism and attacks by many a pioneer newspaper editor.

Young's fierce desire for dominance was understandable. The Salt Lake Valley was a difficult place to keep "in hand" and driving the Mormon church was as bumpy and body slamming as a frontier coach ride. Free and open as the imagination, the developing valley became home to wild, proud, and stubborn individuals. These unbridled broncs found it a place of great opportunity and freedom, and even though Brigham was a powerful teamster, not all those in the stables wanted to be told what to do.

Surprisingly, the men who started bucking were leaders in local Church leadership. They served missions and counted LDS General Authorities as friends and relatives. But like a horse that is deliberately reigned in, and a grassy field of business and economic opportunity is in sight, William S. Godbe—businessman, city councilman, counselor the Thirteenth Ward bishopric, member of the School of Prophets, Brigham Young's stepson-in-law, and polygamist—took the bit and ran.





READ THE SALT LAKE TRIBUNE.

The Salt Lake Tribune
PUBLISHED WEEKLY
BY THE SALT LAKE TRIBUNE COMPANY
SALT LAKE CITY, UTAH
TERMS: \$1.00 PER ANNUM IN ADVANCE
SINGLE COPIES 10 CENTS

The Salt Lake Tribune
PUBLISHED WEEKLY
BY THE SALT LAKE TRIBUNE COMPANY
SALT LAKE CITY, UTAH
TERMS: \$1.00 PER ANNUM IN ADVANCE
SINGLE COPIES 10 CENTS

The Sunday Times
PUBLISHED WEEKLY
BY THE SUNDAY TIMES COMPANY
SALT LAKE CITY, UTAH
TERMS: \$1.00 PER ANNUM IN ADVANCE
SINGLE COPIES 10 CENTS

The Salt Lake Tribune
PUBLISHED WEEKLY
BY THE SALT LAKE TRIBUNE COMPANY
SALT LAKE CITY, UTAH
TERMS: \$1.00 PER ANNUM IN ADVANCE
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The Salt Lake Tribune
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SINGLE COPIES 10 CENTS

THE UNITED STATES

NEW PAPERS

DANISH PAPERS

NEW PAPER
GAZETTE
PAPER CO.
NEWS
REPUBLICAN
TIMES POST
MINING REVIEW
PUGLO COLD
CHEFTON
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PAPER AND
CRAFT COLD
CRAFT CRAFTS

Godbe's rebellion and the birth of the *Salt Lake Tribune* came from the developing mining industry in the Salt Lake Valley. He and artist and architect Elias L. T. Harrison, and other like-minded colleagues in the business, journalism, and art communities, saw the economic benefit of joining in the mining excitement. Millions of dollars were being pulled from the mountains, and Godbe and his friends were determined to take advantage of the economic windfall. They urged the Church to do likewise.

Brigham Young abhorred the idea of involvement in mining and made it clear that the Church and its members should stand clear of the issue. The dissenters continued to publish their ideas in *The Utah Magazine*, that later would become *The Mormon Tribune*. Their dissident views, however, included more than just economics. Their involvement in spiritual enlightenment in seances with the dead, as well as an end to one-party rule in the Utah Territory, landed them in a disciplinary council with the Church General Authorities.

"Harrison and Godbe defended themselves by arguing that members had the right to an honest difference of opinion with church leaders. They requested the right to express their differences 'respectfully and moderately.'" Brigham Young, George A Smith, Wilford Woodruff, and George Q. Cannon would have none of it. Harrison and Godbe were excommunicated.¹

Godbe and other fellow dissidents soon met with leading non-Mormons to found the Liberal political party. *The Mormon Tribune*, which had been founded by the Godbeites (the name given to the group associated with Godbe when they were in the fold), became the *Salt Lake Daily Tribune and Utah Mining Gazette*. Not too long after that, the name was shortened to simply the *Salt Lake Tribune*.

The paper began as a dull recording of mineral facts and statistics. The first edition, printed in April 15, 1871, stated: "*The Daily Tribune* will be a purely secular journal devoted entirely to the presentation of News and to the development of the Mining and Commercial interests of the Territory. It will have no sectarian bias and will be the organ of no religious body whatever. The aim of the publishers will be to make it a Newspaper in every sense of the word. . . . The *Tribune* will be a complete record of mineral facts and statistics, the determination of the



William S. Godbe



Elias L. T. Harrison

"Millions of dollars were being pulled from the mountains, and Godbe and his friends were determined to take advantage of the economic windfall."



publishers being to make it the great mineral paper of the Territory.”²

This mild mining paper was the beginning of a vigorous and often vicious stampede. The *Salt Lake Tribune’s* trot turned into an all-out gallop as it took on a new role. It became the voice of the Liberal political party and sought repeatedly to end the dominance of the Mormon or “People’s Party” in politics. It was an impossible quest, given the Church’s power, but the early editors of the *Salt Lake Tribune* were determined. The criticisms of the Church continued in intensity, and the stampede careened out of control when a new editor was appointed.

“Strained from the outset, the relationship between the Mormon church and the *Tribune* ruptured in 1873, when the Godbe group sold the paper to a Kansas partnership. “Border ruffian” and new *Tribune* editor, Frederic Lockley soon engaged the church owned *Deseret News* in an on-going slugfest.”³

The shocking “slugfest” was good reading and editions of both the *Salt Lake Tribune* and the *Deseret News* were well anticipated. “No newspapers of any section of the country, or of any period in the Nation’s history, were ever more eagerly awaited or more closely read than those hailing from Utah through the antipolygamy crusade of the last half of the Nineteenth Century.”⁴

“Lockley saw little need for restraint in his attacks against the Mormon Church leadership, polygamy, and the Mormons in general. The *Tribune* held particular antipathy for Latter-day Saint president Brigham Young.”⁵

“The *Deseret News* answered the gentile attacks in kind with statements defending the church against the ring or conspiracy to defraud the people of Utah.”⁶ The mudslinging was turning into a world-class rodeo with editors kicking and snorting at one another!

Interestingly enough, sometimes the editors didn’t make it out of the chutes too well. In 1877, Lockley was found beaten senseless by a gang of unknown assailants.

"So the forensic warfare began, waged by some of the West's most militant press," writes J. Cecil Alter. "These pioneer editors defined their policies with precision, as if it were a virtue for the newspapers to be Republican, Democratic, Independent, Mormon or anti-Mormon, and to be bitterly opposed to all other factions and groups in the community; and they set out to espouse these causes with vigor, and with prejudice, placing themselves at the head of imaginary armies, battling for the principles outlined on the newspaper masthead."⁷

The no-holds-barred campaign continued until 1883. There is only so long you can last on an untamed bull and, most likely, Lockley was tired of the bumps and bruises of the circuit when he sold out to Patrick H. Lannan and C. C. Goodwin. "And while the paper continued to press the fight against Mormon domination, 'the voice was not so shrill.'"⁸

As conditions changed in the early 1890s the newspaper reigned in its anti-Mormon position and promoted Mormon-gentile cooperation. In 1901 newly elected Roman Catholic U.S. senator Thomas Kearns and a business partner bought the *Tribune*. Kearns brought the canter to a walk and made strides to eliminate the paper's anti-Mormon overtones. He succeeded in maintaining good relationships with the mostly LDS state legislature which had appointed him to the Senate.

"Upon Kearns' death in 1919 his family bought out the partner's share of the publication. The Kearns family owned a majority share of the newspaper until 1997 when they sold it to Tele-Communications Inc., a multimedia corporation, which was later acquired by AT&T. The *Tribune* was subsequently sold to Denver, Colorado-based, MediaNews which is owned by publisher Dean Singleton."⁹

The West was a wild place and frontier headlines of gunshot wounds, broken bones, coats of tar and feather, blazing night-time duels, imprisonments, conflicts and quarrels galore confirm it was an unruly place to live. Brigham Young tried to keep all that untamed energy in one, unified herd. But there were those who saw the lower 40 as the place to graze, while the others were headed for the upper.

"From its inception, the *Tribune* viewed itself as a necessary voice of balance in Utah. However, that 'balance' produced some of the most heated moments of argument and outright battle in the years prior to the admission of the territory to statehood."¹⁰

Over time, these western papers learned to be civil and to take the bit and bridle and stand for the saddle, with a just a bit of snorting and stamping. The "gentling" process left a western legacy of outspoken journalism in

A champion brave, alert and strong....To aid the right, oppose the wrong.

Great Salt Lake City, U. T., Monday Morning, February 26, 1866. [No. 4]

CITY BUSINESS CARDS. SALT LAKE CITY. TORNEYS. Thurmond.	COLORADO ADVERTISEMENTS. DENVER CITY. Wholesale Groceries, &c. STEBBINS & PORTER, Blake Street, Denver.	COLORADO ADVERTISEMENTS. DENVER CITY. Hotels and Restaurants. Planters' House, Denver.	STAR OF THE WEST! ELLIS & BRO'S TAKE great pleasure in informing their numerous patrons and the public generally that they are back to the former place of business on	Description of Mormon Charles Allen, Esq., an agent gentleman and able lawyer, who was out here last summer, sent to the Boston De
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In 1863, Patrick E. Connor established a post near Salt Lake City. He was concerned about secessionist activities in the area and chose a location in the foothills that allowed him to keep an eye on the Mormons. The *Union Vedette*, the first daily paper in the Utah Territory, was published at Camp Douglas from 1863-1867. It was referred to as a thorn in the side of Mormonism.

Utah which continues today to provide entertainment and promote balance in Salt Lake City.

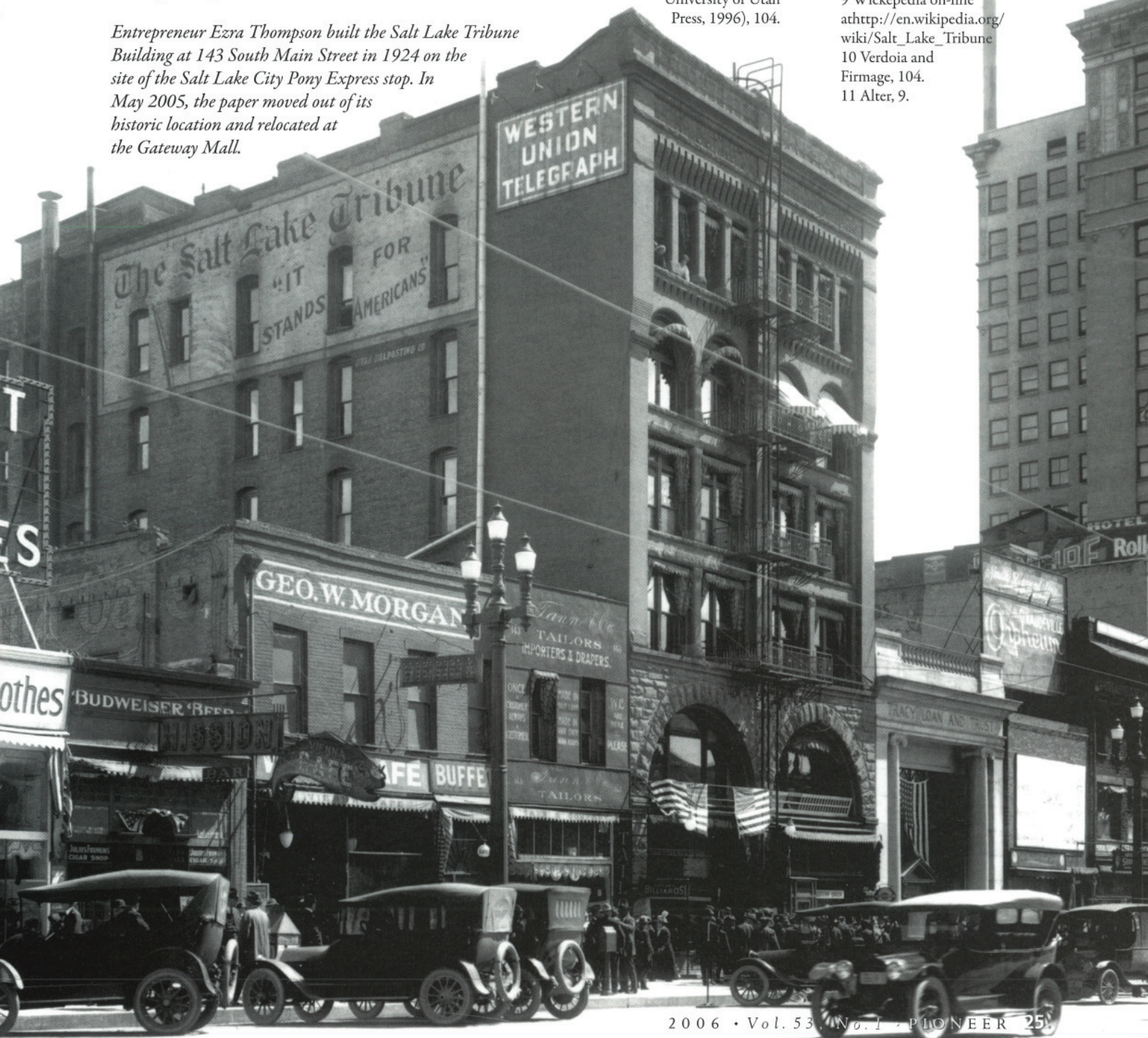
"The greater number of frontier editors were singularly capable, courageous journalists, who placed Utah's pioneer newspapers among the Nation's most distinguished and respected spokesmen and historians of those early days. They portrayed the propaganda and public sentiment of earnest groups of people having sharply conflicting views, undergoing a slow but far reaching change through the years."¹¹ ▣

Entrepreneur Ezra Thompson built the Salt Lake Tribune Building at 143 South Main Street in 1924 on the site of the Salt Lake City Pony Express stop. In May 2005, the paper moved out of its historic location and relocated at the Gateway Mall.

Notes

- 1 Thomas G. Alexander, *Utah, the Right Place: The Official Centennial History* (Layton, Utah: Gibbs Smith Publisher, c2003), 170.
- 2 J. Cecil Alter, *Early Utah Journalism* (Salt Lake City: Utah State Historical Society, 1938), 353.
- 3 Ken Verdoia and Richard Firmage, *Utah: The Struggle for Statehood* (Salt Lake City: University of Utah Press, 1996), 104.

- 4 Alter, 9.
- 5 Wikipedia on-line at http://en.wikipedia.org/wiki/Salt_Lake_Tribune
- 6 Thomas G. Alexander and James B. Allen, *Mormons and Gentiles: A History of Salt Lake City* (Boulder, Colo.: Pruett Pub. Co., c1984), 115.
- 7 Alter, 9.
- 8 Alexander and Allen, 115.
- 9 Wikipedia on-line at http://en.wikipedia.org/wiki/Salt_Lake_Tribune
- 10 Verdoia and Firmage, 104.
- 11 Alter, 9.



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Heber Valley

2006 NATIONAL ENCAMPMENT

September 14–16

Convention events will take SUP members on a journey from the Valley's early days, to the Swinging '40s, and to its present-day splendor.

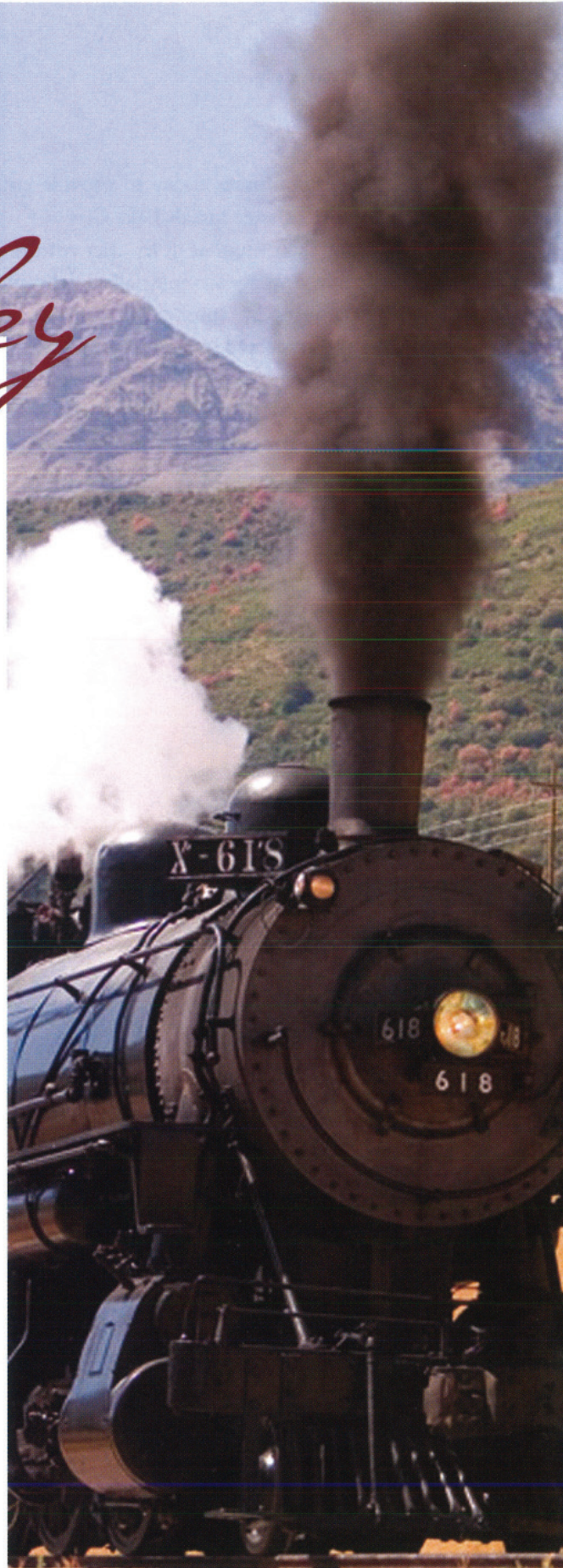
Day 1: The SUP Encampment opens at Soldier Hollow, the location for Nordic competitions during the 2002 Winter Olympics. While dining, you'll enjoy breathtaking views of Heber Valley and the Uintah Mountains. In the evening you'll experience the flavor of the Old West. Native American dancers will perform, while swinging cowboy music and campfire ballads remind you of life before fences.



Day 2: Steam locomotives brought prosperity and increased immigration to Utah. The historic Heber Valley Railroad connected the mountain valley to wider markets and neighboring communities. Conventioneers will board the train at the Heber Valley Railroad Depot and travel down scenic Provo Canyon to Vivian Park while enjoying entertainment on board. Swing into the '40s that evening with the award-winning Wasatch High School Jazz Band! You can jitterbug on a rare spring-loaded wood dance floor installed in the old Social Hall by Heber City forefathers. In between dances, tour Daughters of the Utah Pioneer Museum located in the same building.

Day 3: The Encampment winds up with the 2006 Awards Banquet and Art Show to be held at the luxurious Zermatt Resort Spa & Convention Center. Special guest speaker will be Elder Marlin K. Jensen, member of the Quorum of the Seventies of The Church of Jesus Christ of Latter-day Saints. He has served in the Europe Central Area Presidency since 2001.

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\$125 Per Person

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Pioneer Spotlight

By Megan Johnson

Thomas B. H. Stenhouse

Undoubtedly the most powerful journalistic voice in the territory.

—Ronald W. Walker



intellectual and artistic life.”⁴

Thomas Brown Holmes Stenhouse was born in Dalkeith, Scotland, on February 21, 1824, the twelfth child of George and Elizabeth Stenhouse.¹

At the age of twenty-one, he joined The Church of Jesus Christ of Latter-day Saints. A few years later, while opening the Southhampton Conference of the British Mission, he met and baptized Fanny Warn, whom he later married on February 6, 1850.²

In 1855 the Stenhouses left their homeland to join the Saints in the Salt Lake Valley, but they did not go directly to Utah. For the next three and a half years, Thomas served in various church assignments on the East Coast, while he also assisted in editing New York’s Church journal, *The Mormon*.³

In September 1859, Thomas and Fanny arrived in Zion at last. The Stenhouses quickly began to influence Salt Lake City. They were “among Zion’s leading exponents and were at the center of Utah’s

Thomas swiftly became a leader in journalism. He started as a clerk at the Church Historian’s Office and then became a reporter for the *Deseret News*. In 1864 he founded the *Salt Lake Telegraph*, “the city’s first daily and at the time the most successful journal in the territory.”⁵

Frederick S. Buchanan tells us “Stenhouse . . . played a prominent role as a publisher, patron of the arts, and as a university regent. As founder and publisher of Salt Lake City’s *Telegraph*, this articulate immigrant put his pen at the disposal of the Mormon cause in its conflict with Colonel Connor and the *Union Vedette* of Camp Douglas. His literary skills and sophisticated perceptions were also recognized by the non-Mormon press in the East and in California.”⁶

The *Telegraph* continued successfully in Salt Lake City until Thomas relocated it to Ogden, Utah, when President Brigham Young asked him to begin publishing the *Telegraph* there.⁷

Thomas continually had misgivings about moving the *Telegraph* to Ogden, yet he still did it with the ultimate desire that Zion “expand and grow.”⁸ But the *Telegraph*’s stay in Ogden was short. In July 1869, after only three months of publication, Thomas decided to return the



Telegraph from Ogden to Salt Lake City, where publication resumed.

On returning to Salt Lake City, Thomas gradually became involved with the Godbeite movement.⁹ For years he had questioned the authority of Church leaders, and the failure of the *Telegraph* in Ogden added to his doubts. In August 1870 Thomas requested and was granted excommunication.¹⁰

He eventually settled in San Francisco, where he died March 8, 1882, of jaundice at the age of fifty-eight.¹¹

Although Thomas did not remain in the Salt Lake City nor continue to be a member of the LDS church, his influence remained in Salt Lake City, especially in the field of journalism. Historian Ronald W. Walker describes Stenhouse's "journalistic voice [as] undoubtedly the most powerful in the territory."¹² ■

Megan Johnson grew up in western Washington in the San Juan Islands and is an undergraduate student at Brigham Young University. In June 2006 she will graduate with a BA in English and a minor in editing.

Notes

1 Ronald W. Walker, "The Stenhouses and the Making of a Mormon Image," *Journal of Mormon History*, ed. Richard W. Sadler, (The Mormon History Association, 1974), 1:52.

2 Ibid.

3 Ibid., 53.

4 Frederick S. Buchanan, "Imperial Zion: The British Occupation of Zion," *The Peoples of Utah*, ed. Helen Z. Papanikolas (Salt Lake City: Utah State Historical Society, 1976), 80.

5 Walker, 54.

6 Buchanan, 80.

7 J. Cecil Alter, *Early Utah Journalism: A Half Century of Forensic Warfare, Waged by the West's Most Militant Press*, (Salt Lake City: Utah State Historical Society, 1938), 142.

8 Ibid., 348.

9 Walker, 60.

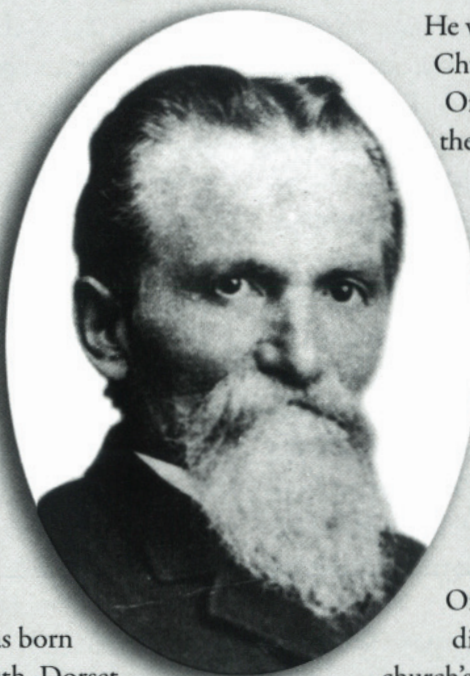
10 Ibid., 62.

11 Ibid., 72.

12 Buchanan, 80.

Edward W. Tullidge

*From the time
I came into the
Church, I
fervently
desired to live
to see the
Saints a great
nation...*



Edward W. Tullidge was born in Weymouth, Dorset, England, on September 30, 1829, to John Elliot Tullidge and Elizabeth Jane Dawes.¹ At the age of twelve, he was apprenticed to his cousins as a coach painter.

Through his cousin William Bowring he was introduced to The Church of Jesus Christ of Latter-day Saints, and at the age of nineteen he was baptized.²

Throughout his life Edward suffered from mental distress and he fluctuated between fierce commitment to, open contempt for, and toleration of The Church of Jesus Christ of Latter-day Saints, yet throughout his life Edward remained constant in that he always lived with passion and devotion. After his baptism, Edward fervently engaged in missionary activity and worked as the editor for *The Millennial Star*.³ By 1852 he requested excommunication, but this estrangement did not last.⁴

Edward, intent on writing a Joseph Smith history, left England in 1861 and came to Salt Lake City.⁵

He was hired by the Church Historian's Office, yet despite the access his position provided to Church records which aided in writing a history about Joseph Smith, Edward quit his job at the Church Historian's Office because he disliked the LDS church's level of secular

involvement. Despite this, Edward was still loyal to the establishment of a Zion nation.

In a letter that he wrote to President Brigham Young near the time he first entered the Salt Lake Valley, he described his desires for Zion and for the role he wanted to play in the building of Zion. He wrote: "From the time I came into the Church, I fervently desired to live to see the Saints a great nation. ... I realized the fact that no nation could rank high in civilization without a national literature. I choce [*sic*] again that part as my particular sphere."⁶

True to his literary intentions, Edward with his friend Elias L. T. Harrison published in 1864 the *Peep O'Day*, a magazine focusing on science, literature, and art. *Peep O'Day*, "the first magazine published west of the Missouri River,"⁷ lasted only five issues. After the demise of *Peep O'Day*, Edward traveled east and worked for the *New York Galaxy*.⁸

In the fall of 1868 Edward returned to Salt Lake City where he temporarily took charge of *Utah Magazine* while the magazine's founders—Elias L. T. Harrison and William S. Godbe—went back East on a business trip.⁹ Instead of returning with business information, however, Godbe and Harrison returned with ideas to reform the Church, which became known as the Godbeite or the Reform Movement.¹⁰ Edward was sympathetic to their case, and after being temporarily disfellowshipped from the Church on October 16, 1869, he wrote a letter formally resigning his membership.¹¹

Edward remained in Utah, where he worked as assistant editor for *Utah Magazine*¹² and then as general editor of its successor, *The Mormon Tribune*, a newspaper supporting “the Liberal Cause in Utah, devoted to mental liberty, social development, and spiritual progress.”¹³ Soon Edward revisited the East, but returned in July 1871 to Utah, where he would remain for the rest of his life. Upon returning he was hired as the associate editor for the *Salt Lake Tribune* (the successor of *The Mormon Tribune*).¹⁴ In 1873 he lost his position with the *Salt Lake Tribune*. Around this same time—despite his official separation from the LDS church—Edward sought to be reconciled with President Brigham Young, to whom he wrote: “Edward Tullidge . . . has ever been your friend and brother.”¹⁵

With the loss of his job with the *Salt Lake Tribune*, his career in journalism ended as well. But this end also marked the beginning of prolific stage of historical writing. In 1876 he published *The Life of Brigham Young*; in 1877, *The*

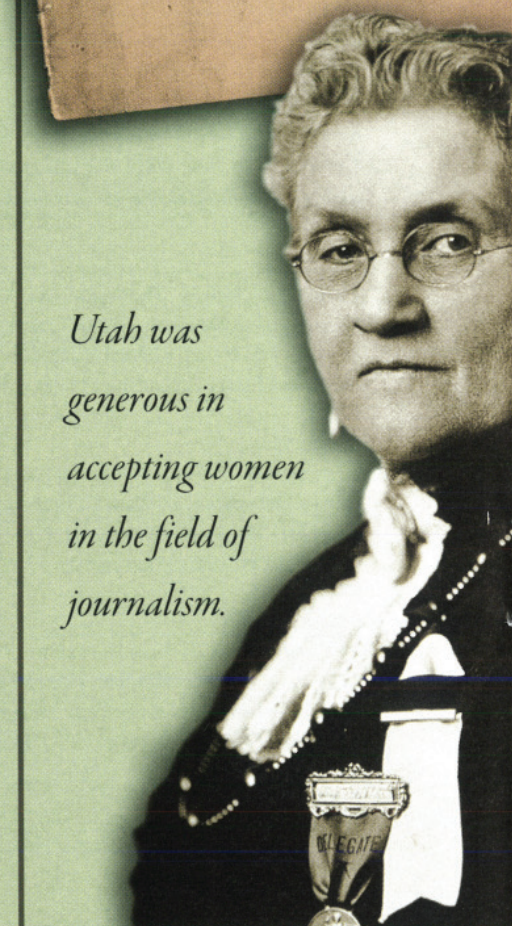
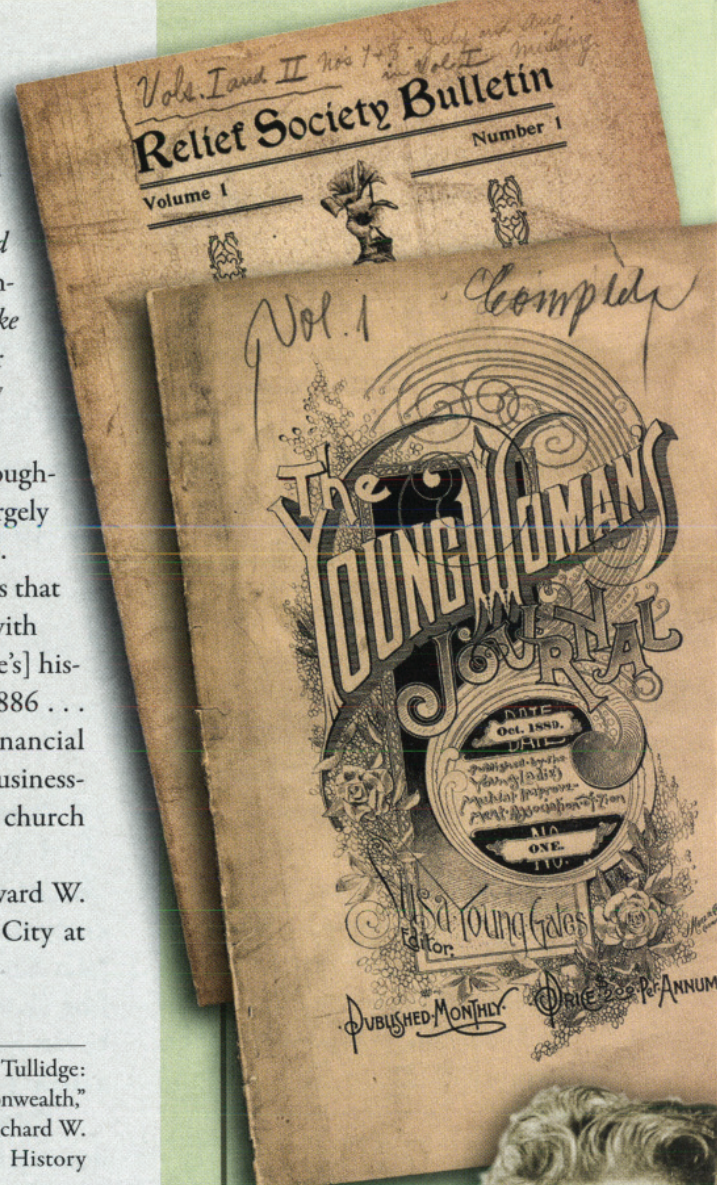
Women of Mormondom; and in 1886, his best work, *The History of Salt Lake City and Her Founders*.¹⁶ Edward completed *The History of Salt Lake and Her Founders*, with over 1,100 pages, in three years.¹⁷

This history was widely admired because of its thoroughness and its balanced and largely unbiased style.¹⁸ Frederick S. Buchanan further comments that “despite his disagreements with church authorities, [Tullidge’s] history of Salt Lake City in 1886 . . . received acclaim and financial support not only from businessmen but from civic and church officials.”¹⁹

On May 21, 1894, Edward W. Tullidge died in Salt Lake City at the age of sixty-five. ▀

Notes

- 1 Ronald W. Walker, “Edward Tullidge: Historian of the Mormon Commonwealth,” *Journal of Mormon History*, ed. Richard W. Sadler (Provo, Utah: Mormon History Association, 1976), 3:55–56.
- 2 Walker, 56.
- 3 Frederick S. Buchanan, “Imperial Zion: The British Occupation of Zion,” *The Peoples of Utah*, ed. Helen Z. Papanikolas (Salt Lake City: Utah State Historical Society, 1976), 73.
- 4 Walker, 56.
- 5 Buchanan, 79.
- 6 Walker, 58.
- 7 J. Cecil Alter, *Early Utah Journalism: A Half Century of Forensic Warfare, Waged by the West’s Most Militant Press* (Salt Lake City: Utah State Historical Society, 1938), 330.
- 8 Buchanan, 79.
- 9 Walker, 62.
- 10 Ibid., 62–63.
- 11 Ibid., 63.
- 12 Ibid.
- 13 Alter, 349.
- 14 Buchanan, 79.
- 15 Walker, 65.
- 16 Alter, 351.
- 17 Walker, 67.
- 18 Ibid., 70, and Alter, 79.
- 19 Buchanan, 79.



*Utah was
generous in
accepting women
in the field of
journalism.*

Guest Editorial

By Mary A. Johnson, President
International Society Daughters of Utah Pioneers

From the beginning of the settlement of the State of Deseret, literature has been an important part of the culture. Journalism and the beginning of newspapers in Utah provided an avenue for those with writing talents to express themselves, thus putting forth their values in prose or verse. Much of this early writing seems didactic, sentimental, and outdated today, yet is of great historical value, and some of it is still recognized as great writing.

Various styles of publications were established in Utah, with many communities having their own newspaper or magazine. The number of newspapers or periodicals that have been started in Salt Lake City averaged six each year since the first settlement of the state.¹

The *Deseret News* was a pioneer newspaper of the West with the motto "Truth and Liberty." Those who contributed to its pages were expected to abide by this motto. It is interesting that

the first "newsboy" for the *News* was not a boy at all; it was a fourteen-year-old girl, Ellen Partington Richards Kay, an adopted daughter of Dr. Willard Richards, first editor of the *Deseret News*.² Along with a girl "newsboy" they also welcomed women as contributors of their writings to the paper. In fact, all of Utah was generous in accepting women in the field of journalism, and many women were contributors to the press, while a few held the position of editor.³

Eliza R. Snow and Susa Young Gates, both prolific writers, were recognized by eastern newspapers and other publications, but it was Latter-day Saints publications of its auxiliary organizations that provided an opportunity for most Utah women to express themselves in print and to develop their literary talents. Magazines like the *Improvement Era*, *Relief Society*



Eliza R. Snow: "Zion's poetess."

Magazine, *Juvenile Instructor*, etc., published articles, stories, poetry, music, and so forth. The *Woman's Exponent*, the first publication owned and operated by Latter-day Saint women and the second woman's publication west of the Mississippi River, provided an avenue for women writers. Its first editor was the capable Lulu Green Richards, who served as editor from June 1, 1872, to July 15, 1877. Emmeline B. Wells, the assistant editor, succeeded Lulu Green as editor in August 1877 and remained as editor for thirty-seven years. Her literary contributions, both prose

*Susa Young Gates (left) in 1889 published the first issue of the Young Woman's Journal. She sold subscriptions to finance the magazine and traveled between Provo and Salt Lake City to produce it. Encouraging girls to write, she served as editor for the next eleven years. From 1914 to 1922, Susa also served as editor of the new Relief Society Magazine, a forty-eight-page publication, which instantly became so popular it made a profit the first year. Relief Society sisters enjoyed their own magazine of fiction, poetry, articles on family lives, reports from the field, and messages from leaders.**

*"Susa Young Gates, Thirteenth Apostle," by Janet Peterson, *Pioneer Magazine*, Summer 2002, 16.

and poetry, remain a precious heritage.⁴

Orson F. Whitney stated that "Poetry is the elder sister of history, the mother of language, the ancestress of civilization." Echoing his statement we can pay tribute to early poets whose poetry is still recognized as good verse, even in today's sophisticated world.

The prophet Joseph Smith referred to Eliza R. Snow as "Zion's poetess." Her most beloved hymn, "O My Father," will stand as great poetry forever. She contributed much to the *Deseret News*. Alfred Lambourne, an artist, painter, essayist, designer, and writer of beautiful books, was also a renowned poet. Charles W. Penrose, a newspaper editor, was also an author and poet. Sarah Elizabeth ("Lizzie") Carmichael was perhaps the best poet of this early period, and many of her writings were published in the *Deseret News*.

There are too many others to mention here, but with gratitude we remember those who contributed so much to the journalism and literature in the formative years of this state. Their writings testify of the talents of the pioneers and their desire to reach for greatness. Their writings contributed to the moral and ethical values of the community. They received the joy that comes from self-expression. It is because of the newspapers and other publications that we today can enjoy those writings and the history that they relate. ■

Notes

1 Kate B. Carter, Historical Pamphlet, April 1943, 132.

2 Ibid., 166.

3 Ibid., 162.

4 Ibid., 163.

Letters to the Editor:

Dear Brethren:

Thank you so much for your issue of Vol. 52, No. 4, about our early photographers of Zion.

I was so surprised and pleased at the picture and article of my great-grandfather Charles Ellis Johnson. He died a few years before I was born, but I remember hearing the family talking about him all the time. He was married to my great-grandmother, Ruth Young (whose mother was Emmeline Free), and their eldest son, Ellis, is my grandfather.

When my grandmother, Bessie Johnson, moved from her house on East 1st South, we had to clean out the attic that was full of negatives, photos, and all sorts of things belonging to Charlie. The sad part of this was that there were hundreds of beautiful photographs of babies, weddings, couples, you name it, all without a single name or identification.

I haven't before seen the photo you have of Charles Ellis. but I am thrilled to have it in my genealogy book.

Also, I would like to add a correction to a photo you had in the Summer 2002 magazine on page 31. My great-grandmother, Ruth Young Johnson, was alive at the time of that photo—she died in 1948 in Salt Lake City.

Again, thank you so much for the picture and article. I always knew he was a very handsome man, and this proves it!

Sincerely, *Jacquelyn Johnson Davidson, Monterey, Virginia*

We look forward to each issue of the PIONEER Magazine and the information found in each copy. Thank you for producing such a fine magazine.

The PIONEER magazines are really super and we enjoy reading them from cover to cover. I've shared many of the articles with our High Priest Group, as well as others. Thanks, again, for producing such a great magazine.

Sincerely, *Merle J. Eggett, at Large, Aubrey, Texas*

I want to congratulate you on the more recent issue of PIONEER. The text and the pictures are a delight. With such a product, I want to move [my Legacy Trust Fund Contribution] from Oxcart to Coverd Wagon!

Sincerely, *Richard F. Holmes, Lafayette, California*

Preserving our *Legacy*

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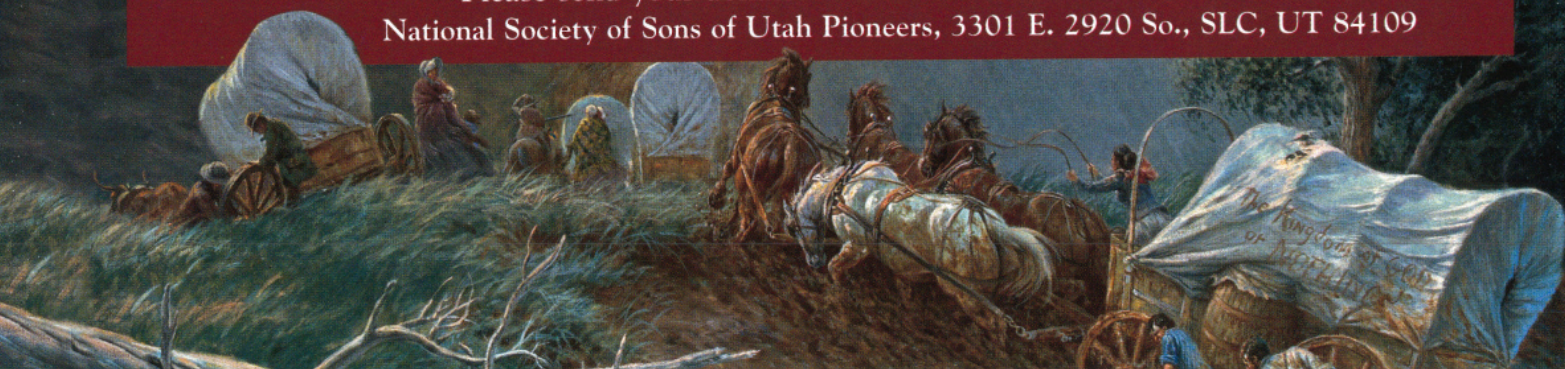
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